The Western Luminary.

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LETTER FROM MRS. HANNAH MORE.

We are indebted (says the New-York Observer) to the Rev. W. B. Sprague, of West Springfield, Mass. for the following extract of a letter, which he has just received from Mrs. More. The character of Mrs. M. is regarded with so much veneration here, that the report of her having been compelled, in the evening of life, to abandon her long-loved Barley Wood, excited much interest. It is gratifying to learn from herself the pious and cheerful recognition of Divine goodness with which she regards what must have been a very trying change in her circumstances.

"The atrocious profligacy of my Barley Wood servants did indeed, the moment I discovered it, forcibly drive me to quit forever that pleasant spot. The principal gentlemen in my immediate neighborhood came together to strengthen my resolution; one of them brought his carriage, that I might no more enter my own with such an abandoned coachman; and a set of friends, equally kind, met to prepare for me a house at Clifton, of which I instantly took possession. It is an elegant house, beautifully situated. Our gracious Father, who always causes good from evil, has made the place as pleasant as it is convenient. I should be happy to show you how much I am satisfied with the change. I am surrounded with warm friends and several excellent clergymen. This is a great gratification, as I am deprived of the benefit of public worship. It has been intimated that I was suffering pecuniary distress. This is so far from being the case, that I enjoy, (thanks to a good Providence) great affluence, and am able to assist my indigent fellow creatures, as well as to carry on my two distant schools, as I am now removed from them. These schools alone cost me £250 a year.—Through the mercy of God I have now carried on these schools thirty-five years, and have not had less than five or six hundred children at a time. I have sold Barley Wood, the interest of which just pays for my new abode; and whereas my excellent physician, Doctor Caruch, used to have twelve miles to visit me, he is now close by me. I have had several attacks of illness since I came, in which he attended me daily for many weeks. How blessings multiply! The almighty has been pleased to preserve me to a very advanced age, to give me time to repent for the past and preparation for the future. Pray for me, my dear sir, that I may grow in grace, that I may not abuse the mercies I enjoy, that I may cast all my care on him who careth for me, that I may be continually looking unto Jesus as the finisher as well as author of my faith, and that it may be more and more a practical, vital, influential faith, not merely a dead and nomical faith."

DEATH OF MR. TYREMAN.

The friends of missions will learn with deep regret, the death of the Rev. Daniel Tyreman, who has been employed for several years in visiting the various stations of the London Missionary Society. He went out in May, 1821, in company with George Bennett, Esq.; had visited the South Sea Islands, China, and Hindostan, and had reached Madagascar on his way home, when he died of appoplexy.—His loss under these circumstances will be deeply deplored—as the Society doubtless expected great anvantages from his personal acquaintance with all the concerns of their different missions, and with the character and condition of the people for whose benefit they were established. His journal, however, up to near the time of his death, had been forwarded to the Society, and copious extracts published: and Mr. Bennet must of course be fully acquainted with his views. He was about fifty-six years of age, and was for many years minister of an Independent chapel at Newport, in the Isle of Wight.

The same letter in which this intelligence was communicated, mentions the death of Radama, King of Madagascar. Radama was a distinguished man, and will be numbered with the monarchs who have proved blessings to their people. His reign will long be remembered for the rapid advance made during its continuance in the arts and enjoyments of civilized life—in education, and in the laws and institutions of the kingdom. He was a friend to the missionaries, and did much to promote their views in the establishment of schools, &c. Some years ago, he sent two of his sons to England to be educated.—*N. Y. Obs.*

INDIAN MISSION STATIONS.

There was paid by government last year, for the education of Indian children, the sum of $7,350,—of which $6 600 went towards the support of 1,180 children, at forty different mission stations. The number of missionaries at the stations thus assisted, including teachers, mechanics, laborers, &c. was 270. The Superintendant of Indian Affairs, from whose report these particulars are taken, says of these schools, that "from the information which the correspondence of the office affords, there is reason to believe that they all continue to progress with increasing usefulness and prosperity."

The schools were established by ten different bodies, as follows:—two by the United Brethren, twenty-one by the American Board of Commissioners for Foreign Missions, six by the Baptist General Convention, one by the Protestant Episcopal Church, New York, one by Hamilton Missionary Society, two by the Methodist Society, four by the Synod of South Carolina and Georgia [lately transferred to the American Board.] one by Cumberland Missionary Board, one by the Society of Jesuits, one by the Maine Society for propagating the Gospel. *Ib.*

Changes.—The Rev. G. C. Smith, minister of the London Mariner's Church, relates an anecdote which exhibits in a striking manner one of the changes that France has witnessed within the last half century. He was travelling in a Diligence from Bordeaux to Paris, and distributing most plentifully in every town he passed through, religious Tracts. Some were thrown into shops and parlors, as he passed rapidly by—some given to children,—and many left at hotels and inns on the road. He had not pursued this course many hours, when an old gentleman in the Diligence exclaimed, "Bless my heart, this is the very way in which we scattered the Tracts of Voltaire and the Society called Theophilanthropists, throughout every department of France, prior to the revolution!" *Ib.*

Princeton Theological Seminary.—From the general catalogue of this Institution, just published, we learn that the whole number of students at present is 114, of whom 22 are in the First class, 41 in the Second, 49 in the Third, and 2 are Resident graduates.

The whole number of students who have been in the Seminary since its establishment in 1812, including the above, is 585. *Ib.*

Beneficence.—The Richmond Visitor states that the Rev. Thomas P. Hunt, of Raleigh, N. C. (late of Brunswick County, Va.) has liberated his slaves and sent them to Norfolk, whence they are about to embark for Liberia on board the ship Harriett.—Mr. Hunt sent away sixteen in all: fifteen were his own property—and the other was purchased by him to avoid separating the wife from her husband. The expense attending their removal to Africa, including the supplies with which they were furnished by Mr. Hunt, will amount to about $1000.—Such honorable and truly Christian deeds are multiplying at the South.

The Difference.—Not only is the British army supplied with Chaplains, but each soldier is furnished with a Bible and Prayer-Book. The books are first given to the soldier *gratis*, but if he loses or sells them, others are provided at his expense. Examination is made and deficiencies supplied every six months.

In the army of the United States about half a barrel of whiskey, per annum, is given to each soldier; but for Chaplains, or Bibles, or any other means of religious improvement furnished by Government, inquiry will be made in vain!—*N. Y. Obs.*

BEWARE OF POISON.

The following are instances in which such a diffusion of knowledge as is most ardently to be wished for and as we believe entirely practicable, would have prevented suffering and death.—The first occurred near Indiana, Pennsylvania. The family of the late William Cummins, deceased, says the Gazette of that place, has for the last sixteen days been dreadfully afflicted with poison from the glazing of earthen crocks in which they had honey; and Elizabeth Cummins, a young lady in the bloom of life, was on Thursday last called from her affliction to her heavenly Father. About eight of the family were seriously indisposed, but we are happy to state the survivors are in way of recovery.

The following circumstances occurred last week in this city. A child about seventeen months old died suddenly and was suspected to have been poisoned by its mother. An inquest was accordingly held on Saturday, when it appeared, that the mother, who was in very impoverished circumstances, had begged of an acquaintance of her husband, a piece of beef, which she carried to Mrs. Mother's, where the child was. Soup was made of it on Monday and kept in a tin pan until the following Thursday, when it was warmed up and partaken of by Mrs. Mother, her daughter, and the deceased. Scarcely had the child taken three spoonfuls, when she was thrown into horrid convulsions, and shortly afterwards expired, apparently in the greatest agony. Mrs. M. and her daughter were also taken very sick.

Dr. J. W. Francis examined the body, and concluded that the soup, from having been so long kept in a tin vessel, might have entered into combination with the metal, and thus, from its union with the salt in the soup, formed an oxyde of tin, a most active and deleterious poison. Dr. James Anderson coincided in this opinion; and the jury after a moments' consultation, returned a verdict that the child came to its death "by some cause to them unknown."—*N. Y. Obs.*

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From the American Pastor's Journal

RECOLLECTIONS OF A PASTOR

Most of the young men who have left our country as Christian Missionaries to the heathen, were distinguished while at home for their zeal and success in doing good. This remark is specially applicable to the late Messrs. Fisk and Parsons, of the Palestine Mission. It is believed that few ministers do as much, in the course of a protracted life for Home Missions and for the salvation of souls, as did these holy brethren during their preparation for a foreign service. They not only worked hard themselves, but through their zeal excited others to greater and more effective labors.

"Brother, ——" said Mr. Parsons to me, "if you will go to N.—, and preach there, the few weeks of leisure you have in prospect, I think that great good may be done. I would go myself, but cannot." "I will do it," was my reply, "if you will pray for me that my ministrations there may be accompanied with a blessing." To this proposition Mr. Parsons cheerfully acceded, and during the interval which elapsed, more than once adverted to my engagement with great interest. The time for going arrived, and nearly the last words which this beloved brother said to me, were "I expect to hear of a revival of religion in N."

To say nothing of the prayers of such men as Parsons, which are doubtless prevalent with God, there is an inspiring power in the sentiments they express. When I took my departure for N. I expected to witness a work of God there, and in the exercise of this confidence, I endeavoured to lift up my heart to Heaven in concert with my beloved friend.

N. was a country town, inhabited by an industrious and sensible, though somewhat sparse population. The people had formerly been united in their views of religion, and composed but one congregation. Of late, however, the face of things was changed. Instead of one denomination of christians, there were three rival communions, and two houses of worship. One of the intruding sects, as they were considered, had become strong and flourishing; and thought of nothing less than possessing the whole land. Their movements were decidedly aggressive, and had been almost invariably crowned with success. The consequence was, that the Presbyterians, who were too much disposed to regard the country as their own by the right of possession, were forced, as they imagined, into the attitude of defence. The controversy was the more unhappy and inexcusable, because it was a war between christian brethren; the denomination by which the Presbyterians were most vexatiously pressed, being one which I shall not name, but which has ever appeared to me to differ from us by no very essential grounds of controversy.

I had come to N. with the hope of seeing a revival of religion among a people who had been, for some time, destitute of the stated ministrations of the word. But a very little intercourse with the people showed me that their expectations were of a different kind. They were looking to see war, at least to the discomfiture of the enemies of Presbyterianism. Alas, to how many orthodox professors, it might be said, even while they think themselves only zealous for the faith once delivered to the saints, "Ye know not what manner of spirit ye are of." A very few days sufficed to convince me, that the leading christians at N. not excepting even the elders of the church, were liable to this rebuke. They were told with affectionate plainness and solemnity, that such appeared to be their situation.—"But what," it was asked, "would you advise us to do? We are assailed by a sect which gives no quarter, and threatens to annihilate us. You must perceive that we act entirely on the defensive." "Very true," was the reply, "and it is to be hoped, you are right in your views of the subject in controversy; but you are nevertheless in a fighting attitude, and yielding to a bitter spirit of contention." All this was was admitted, and they also confessed that these disputes had very sensibly grieved away the Holy Spirit. But still there seemed mountains in the way of retracing their steps. "If we cease," they said, "to defend our principles in the way of controversy, we shall certainly be borne down by our rivals. Should even a revival of religion be the result of your ministrations among us, you will have to leave us in the midst of it, and all the converts, or most of them, will be turned to another communion." "Suppose they should be," I replied, "is it not better that these souls be rescued from the ways of death and become united with a christian sect, who do not differ in essential doctrines from you, than to remain as they are? Besides, there is a providence which watches over the interests of the church. He who shall send down among you the saving influences of the Spirit, if we are right in our views, will preserve to this church, the persons, who shall be saved through the instrumentality of your prayers and christian endeavors."

Such was the substance of my conversation with several of the most active members of the church. Through the blessing of God, it had a surprising effect upon their measures. All consented to let controversy alone, and look up to God for the Holy Spirit to operate in the hearts of the people. Sabbath came, and the little country Meeting house, in which we assembled, was tolerably filled. The attention of the hearers also seemed to be gained. The next six days was filled up with visiting the people, and directing the thoughts and desires of christians to a revival of religion. The next sabbath brought almost the whole parish together; and a divine influence was evidently beginning to be experienced. A work of mercy had indeed commenced, which continued to extend, without noise or confusion, during the succeeding four weeks. Then came the trial which had been anticipated. It was impossible for me to remain, and they could not be certain of regular supplies for their pulpit. I can never forget the scene, when the old and the young came around me and besought me with tears, if it were possible, to prolong my visit. I could only commend them to the Great Shepherd of the sheep, and repeat the advice, that they would let alone contention, and prayerfully commit the interests of the little church to Him, who had sent them the earnest of a greater blessing. They followed the counsel given them, with care and exactness. A spirit of prayer prevailed, and the gracious visitation was prolonged through several months. In the mean time it had the appearance of embracing also the rival denomination in the midst of them. As nothing was said either publicly or in private on subjects of controversy, numbers of that communion came to the weekly lectures, and heard with acknowledged interest. The most friendly invitations were soon addressed to the preacher to visit their families, and even to attend their meetings. But in the midst of this cessation of hostilities, their pastor returned after a short absence, and thinking the time a favorable one, renewed his attacks on the Presbyterians. The particulars of the war, on his part, I am not able to relate.

But the little church were enabled to maintain the stand which they had taken. They abstained from controversy, and looked up to Him who was able to protect his people. Several months after my painful separation from them, I had the privilege of visiting N. a second time, and learned that the hopeful subjects of the revival, who had come forward and connected themselves with the church, were fifty; while the rival denomination, was not known to have gained a single proselyte; and but one subject of the work had become connected with them by a profession of her faith. What was still more remarkable, they had been, as a church, passed by in this dispensation of mercy; and that, notwithstanding the two congregations were completely interspersed throughout the town, and worshipped alternately in the two meeting houses. One result of this revival was a settlement of a worthy pastor over the Presbyterian church at N. under whose ministrations they continued to be blessed with the gracious effusions of the Holy Spirit.

It is certainly hazardous inferring general conclusions from individual premises. But the six weeks service at N. in connexion with the interesting circumstances and results that have been mentioned, impressed my mind in no common degree with some practical truths.

1. It confirmed my faith in the prevalence of united prayer, especially for the spiritual interests of the church. The impression is irresistible, that the prayers of the beloved Parsons, were inseparably connected with the revival at N.

2. It gave me increased confidence in the watchfulness of Providence over the course of truth and righteousness. Christians have only to do their duty, and look upward to God, and he will provide for them and protect them, and carry headlong all the devices of men against his people.

3. It impressed my mind with the sinfulness of wrathful and sectarian warfare, especially among christians who are separated from each other by any thing short of an essential difference in religious opinions. I can never seriously doubt that one object of the revival at N. was to make it manifest, that the Holy Spirit abhors strife among brethren. My belief, in this case would not lead me to decide respecting the points in dispute between the rival denominations at N. on the ground, that the special providence of God was exercised towards one of them, and not the other. "To the law and to the testimony," for the decision of such matters. But it is evident, that the spirit of childlike submission and confidence, in the favored denomination, was pleasing to God. Were it more generally cultivated, there is little reason to doubt, that revivals of religion would be more frequent and powerful, while disgraceful contentions would be less numerous among the disciples of Jesus Christ.

4. Were all the ministers of the Gospel like the beloved Parsons,—did their treatment, and encouragement of each other uniformly resemble his conduct on this occasion, the consequences would be delightful. It is not easy for me to describe the

pleasing impression which it left upon my own mind. The confidence which his promised remembrance of my labors inspired, at the time, was next to what I experience in approaching the inexhaustible source of all good; while the recollection of it even now comes over me, like what I imagine must be the music of heaven. How pleasant it is for brethren to dwell together in unity; how blessed to aid and encourage each other in all their conflicts with sin and in all their labors of love.

VERUS.

From the Visitor & Telegraph.

TO CHRISTIANS,

Especially of the Presbyterian Church.

MR. CONVERSE—I delight to see good things at any time, and any where—and I love to hear of good being done, but love to see it better—and where I am instrumental in doing it, am still more delighted.—Now I love to see good things said in your paper, because when they are said there, I observe that sometimes they do my neighbors good—several of whom take it.

I would say a word or two to my christian friends, and this I say first—That, to hate *covetousness* is one of the greatest christian virtues, and one of the brightest ornaments a christian wears. When I see a *covetous* professor of religion, he or she looks so much like a man of the world, that I am at a loss to know what to call them, or think of them. They seem to have none of the spirit of Christ, who was *benevolence itself*—"And if any man have not the spirit of Christ, he is none of his." Professors of religion do much hurt to their *Master's cause*, and to the souls of men, by indulging a parsimonious spirit. There are some who profess to be disciples of Christ, who act in one respect the part of *Judas*—"carry the bag"—yes, and keep what is put therein; and if any thing does go out, *O how grudingly*—it seems to make them quake? Shall I go a little farther and say, some come very near acting the part of Ananias and Sapphira, (Acts 5, &c) I mean they sometimes say they will take so much for a thing, &c. and then wish to have it on different terms. Now I say, when men of the world see professors of religion do so, they are *stumbled*—and well may they be. And some delight to throw these things at the church, and exultingly say, "these are your christians, are they? these are your brothers and sisters!" O! Mr. Editor, the cause of Christ lies bleeding under the hands of parsimonious professors. Such are a clog to the church, and a stab to religion. Mr. Editor, I can only add now, that christians will do well to read the following scriptures, and Henry's comment on them, viz: Exod. xx. 17. Deut. xv. 21. Rom. vii. 7. 1 Cor. v. 11. Ps. cxix. 37. Eph. v. 3. Col. iii. 5. Ps. x. 3. Isa. lvii. 17. Jer. vi. 12, 13. Jer. xvii. 19. Mica ii. 1. Hab. ii. 9. 1 Cor. vi. 9, 10. I hope every christian that can, will read these scriptures, and study and profit by them. The subject demands serious thought and acting.

FRATER.

P. S. I had forgotten to say I only mean my remarks to apply to such as the above scriptures apply to—I would accuse none above their guilt. I hear *hard times* so often repeated by professors when applied to, to do good to *themselves and family*, that I feel anxious for them to say it no more, but use some other term, I mean one from the Bible.

FRATER.

From the Rochester Observer.

"WHAT IS THE CHIEF END OF MAN?"

This question from the Small Catechism for children, appears to be misunderstood by almost all the men, women and children in the community.

The answer to this question, which is in the *mouths* of thousands, appears to be in the *hearts* of very few. The book says, "Man's chief end is to glorify God and enjoy him forever."

Now I am not disposed to be very tenacious about the question how much of self may be allowed in our calculations, when the first object is to glorify God. But I would much sooner have seen the answer, "Man's chief end is to glorify God and honor him, and promote his cause—and the *consequence* will be, he will enjoy him forever."

You understand the distinction. I would see every man's whole soul absorbed in the great object of honoring God, and advancing his cause, and doing this, and committing his soul and all he has, and all he is, to Him—rest assured that he will hasten upon him as much of happiness as is safe for him here and in the world to come, *eternal* life.

I think that whoever makes it the object of his life to glorify God and do good to his fellow men, is secure of being a happy man. Trials he may have—yea, must have; but shall come off more than conqueror, through Him that loveth him, and whom he serves with all his soul. While the man whose principal object, whose chief end is to seek his own selfish good, his own happiness, shall all his lifetime chase a phantom, which shall cheat him at every turn, and finally delude the poor soul to the end of life, when, after it is too late, he shall exclaim in agony, my hopes are like the spider's web," and shall now perish forever—and this too while he who seeks to honor God shall find his hopes rising and swelling at every breath; and in the agonies of death his rising hopes, too big for mortality, shall wing their way to the realms of eternal, glorious fruition.

Now, reader, I ask you to look at this subject in the light of the bible and experience, and determine henceforth to serve Him who can make all joy abound in your souls forever.

Yours, truly, DUTY.

From the Sabbath School Visitant.

THE YOUNG DISCIPLE.

The late revivals in the state of Kentucky, have been fruitful, to a considerable extent, of the conversion of children. All classes of society, indeed, have shared, more or less, in these effusions of the Holy Spirit. "From the least even to the greatest," have converts been multiplied to redeeming love.

The account we are about to relate came to the writer so well authenticated, as to leave little doubt of its truth. A boy, of whose age we were not informed, became a child of God, and following close in the footsteps of his Lord, he adorned the gospel of Christ. Decided in his aversion to sin, he omitted no suitable opportunity to reprove the wicked, and while his breast glowed with benevolence, he was earnest in entreating his young associates to "flee from the wrath to come."

It was to this young disciple a source of deep unhappiness, that neither his father nor his mother cared for God, or their own souls. The father was, indeed, a decided enemy to the gospel of Christ; and while his affectionate son entreated him with tears to seek the favor of his Maker, he turned away with scoffing and profaneness.

It is true that the Christian character shines most beautiful in adversity. It gathers fragrance from affliction. So was it in the instance before us. This lad had learned in the school of Christ; and though he received in return the unkindest treatment, he continued his entreaties to his ungrateful parent. The father at length became enraged, and in a fit of passion told his son to quit his religion, or he should quit his father's house. He gave him until the next morning to decide the question.

The night, as we may well suppose, was spent by this young disciple, in laying his complaints before God; and He whose ear is never closed to the supplications of humble and contrite spirits, was graciously pleased to afford him relief.

The morning came. The father, firm to his purpose, demanded of the son if he had made his decision. "Yes, father," said the faithful boy, *'I am decided to serve God—to serve him as long as I live—and I feel assured, that "when my father and mother forsake me, then the Lord will take me up."*—The inflexible father directed him to the door, to leave his house forever.

The son begged permission to pray with his parents once more, before he bade them a final adieu. So reasonable a request could not be refused. He kneeled down, and prayed. The fulness of his soul was poured out, and his ardent cries went up to the throne of God. The Holy Spirit descended, and both father and mother fell upon the floor, under the oppression of their sins.

When the lad rose from his knees, the hearts of his parents relented: they besought him to tell them what they should do to be saved. In the spirit of the gospel, he directed them to the Lamb of God which taketh away the sins of the world. There was no need of his entreaties now. God had opened their eyes to see the enormity of their guilt, and they could never have peace till they found it in the hopes of the gospel. These hopes they were soon led to cherish, and at the time this account was related, they were adorning the church of Christ.

WHEN A MAN IS RICH ENOUGH.

When a lad, an old gentleman took some trouble to teach me some little knowledge of the world. With this view I remember he one day asked me when a man was rich enough! I replied, when he has a thousand pounds. He said, No! Two thousand? No. Ten thousand? No. Twenty thousand? No. An hundred thousand? which I thought would settle the business; but he still continuing to say No, I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, When he has a little more than he has, which is—never! If he acquires one thousand; then five, then ten, then twenty, then fifty; from that his wishes would amount to a hundred thousand, and so on, till he had grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess.

Many a proof have I had of the truth of this old gentleman's remarks, since he made them to me, and I am happy to say I have discovered the reason. Full enjoyment, full satisfaction to the immortal mind of man, can only be found in possessing God, with all his infinite perfections. It is only the Creator, not the creature, that can satisfy.

THE WESTERN
Luminary.

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LEXINGTON, KENTUCKY:
FEBRUARY 18, 1829.

TO CORRESPONDENTS.

"PHILOS, *on the Evidences of the Christian Religion*," came to hand too late for insertion in this week's paper. It shall be inserted in our next.

Also a versification of a part of the 3d Chapter of St. Mark's Gospel, will appear in our next.

MAILS ON THE SABBATH.

In our next, we shall publish the Report of the Committee of the U. S. Senate on the subject of stopping the mails on the Sabbath day. The following remarks on this subject are from the editors of the New-York Observer:

In laying the Report before the Senate, the Hon. R. M. Johnson remarked, that he considered "all legislation upon the subject as improper, that nine hundred and ninety-nine in a thousand were opposed to any legislative interference." He believed, "these petitions and memorials in relation to Sunday mails, were but the entering wedge of a scheme to make this government a religious instead of a social and political institution." "The petitions," he said, "were widely circulated, and people were induced to sign them without reflecting upon the subject."

We are sorry that language so insulting to a large and respectable portion of the people should have been uttered on the floor of Congress. The petitioners and memorialists, it is well known, embrace the great body of respectable merchants in our principal cities and towns—the most honored of our surviving revolutionary worthies—the judges of our courts, and men of the first literary and political standing in the community. Among the warmest friends of the object, is a man whose writings on the constitution of the United States are quoted as authority in our highest courts of law. That such men should be treated as if they were children, ignorant of the meaning and the bearing of their petitions; that they should be treated as if they were a band of blind and bigotted enthusiasts, willing to accomplish their objects at the expense of the constitution of their country; is such an outrage upon all propriety that it ought not to have been suffered in the Senate, without censure from the President.—In despotic countries the petitions of the people may be treated with contempt, but under a government founded upon the will of the people, and where the constitution expressly provides for the right to assemble peaceably and petition respectfully for a redress of grievances, it cannot be permitted with safety.

In the Report, which is evidently from the pen of Mr. Johnson, he is more guarded than in his remarks, but the spirit which he manifests is equally exceptionable. He repeatedly insinuates that the petitioners are the friends of ecclesiastical tyranny. The declamation about "religious persecution," "religious coercion," the "usurpation of the divine prerogative," &c. is evidently introduced with this intention. Such abuse may gratify the vulgar, infidel spirit which is abroad in the land, but it will disgust all sober and candid men.

Viewed as an argument, the Report is an entire failure. It does not touch the case of the petitioners in any of its great points, and we are surprised that the Senate should have so far approved the document as to order three thousand copies to be printed for circulation. In our next number we propose to expose its fallacies.—*N. Y. Obs.*

THE SABBATH

Our readers will notice, in our Congressional record, that the Committee of the Senate, on Post Offices &c. has reported *against* discontinuing the mail on the Sabbath. This, however, by no means proves, that a majority of the Members of either house are of the same opinion. The subject will doubtless be fully and ably discussed, and the number and respectability of the petitioners will be a powerful argument in the mouths of its advocates. We are sorry, therefore, that the friends of the Sabbath any where should think that their names are not needed. There is yet time for those who will move at once. to make themselves useful in this cause.

We have one word to say with respect to our opponents. Their principal argument is, that Congress ought never to legislate on this subject. *In this, we most heartily agree with them.* Had Congress never done it, there would have been no occasion for these petitions. But they *have* legislated upon it. They have made it a law, that persons employed about the mail shall not be permitted to keep the Sabbath, as millions of our citizens believe that God requires them to keep it. We complain of this law, as an infringement of our religious rights. As such, we request its repeal. And we are gravely told, that Congress may not meddle with the subject! They may pass a law, depriving us of rights, by their very nature inalienable, but they may not *repeal* that law! It is truly surprising, that any one can misunderstand us. All we ask is, that the observance of the Sabbath may be left precisely as it would be, if Congress had never legislated upon it. We ask, that sects, Christian or unchristian, who deny the Sabbath, may have no exclusive privileges granted them. We ask, that those who feel bound to keep the fourth commandment, may enjoy equal rights, with those who are willing to break it. And we ask no more.—*Vermont Chronicle.*

TRANSPORTATION OF THE MAIL ON THE SABBATH.

It is implied in the Report, that Congress can do nothing on the subject, with propriety, because "our Government is a civil, and not a religious institution." But the Sabbath may be regarded as a *civil* institution of the most beneficial tendency. As men, therefore who seek the highest welfare of their country, Congress might stop the transportation of the mail on the Sabbath, from *civil* motives, merely.—To this the Committee would probably reply, that there is a diversity of sentiment in regard to the day which ought to be kept as a day of rest; and therefore they cannot stop the mail even for a *civil* object, while doing it favours one religious sect more than another. But is this a principle of universal application? It is well known that considerable numbers in our country regard war as forbidden in the Scriptures; will Congress hereafter hesitate to declare war, because it would be taking sides against these men! It is part of the religious belief of some in our country—of as many probably as there are Jews in the United States—that it is wrong to take the life of a fellow creature, for any crime whatever. Will Congress hesitate whether to punish piracy with death, because it will be taking sides on a religious subject!

If it is for the *civil* interests of the country that our citizens should rest one day in seven, and worship their Maker, on that day then Congress surely have a right to favour such rest by stopping their own agents from working. When a majority of the country think that the *seventh* day is the Sabbath, then let the mails not be transported on that day,—but so long as it is acknowledged, as in the Report, that "a great majority of our citizens" regard the *first* day of the week as the Sabbath, let the mails not be transported on that day. Congress would not, in either case, stop the mail, for the sake of siding with this or that sect—nor would any one, probably suppose it was with that intent—but for the civil interests of their constituents. If our government is, in truth, so constituted that it cannot recognize the Divine government, then let the preamble to the act merely state the *fact* that to observe the Sabbath promotes the welfare of the community—leaving out of view the *reason* why a violation of it may be expected to bring down evil on a nation—viz: because God hath sanctified the Sabbath for himself. If it is unconstitutional for our government, as such, to acknowledge the fact that Jehovah reigns, still, there are certain great principles—call them *laws of nature* or whatever else is constitutional, which they may act upon, though it is unconstitutional to mention them. One of these is, *that He does follow with a blessing the suitable observance of the Sabbath.* If this is a truth, it cannot be overlooked by rulers, without detriment to the people. The Maker and Governor of men will not leave himself without witness, either in mercies or in judgments, whether human governments recognize His sway or not.

If the U. States are to hold themselves, in their united capacity, as neither Greek nor Jew, Pagan nor Christian—alas, for our future welfare! They have not done so, in former times. Unless we mistake, there has been at least, one National Fast, and one or more National Thanksgiving. Mr Madison, one of the framers of the Constitution, and one of its best expositors, called the nation to a public Fast—thus recognizing a Supreme Ruler, and a duty of the Christian Religion. We never heard it suggested that in so doing he violated the rights of any of our citizens, or "interfered with their different religious views." This, it is true, was not a legislative and imperative act—but it was the act of one branch of our Government; and it will remain as a monument to future ages, that there was a time when, in our united capacity, we were regarded as a christian people.
Conn. Observer.

AMERICAN COLONIZATION SOCIETY.

The Annual Meeting of this Society was held in Washington, Saturday the 24th January, at the City Hall, Mr. Justice WASHINGTON, President, in the chair. Delegates (among whom was Chief Justice Marshall) were present from Virginia, Vermont, New-Hampshire, Kentucky, Maryland, Ohio, Pennsylvania, and the District of Columbia.

The Report of the Managers was read by the Rev. R. R. Gurley, Secretary. Six hundred individuals were stated to be now ready to go out to the Colony. One hundred and sixty-two slaves had been offered to the Society by their owners. But the state of the Society's funds compels a refusal of many applications and offers, at least for the present. The Colony was represented to be producing this year enough for its own consumption, excepting the single article of rice, and to be in every respect a vigorous and promising community. The *home* prospects of the Society are also cheering. There are now *eleven* State Societies, two (Virginia and Kentucky) having been organized within the year.

The meeting was addressed by Gen. Mercer, Francis S. Key, Esq. Walter Jones, Esq. Alexander Randall, Esq. Hon Henry CLAY, Secretary of State, Mr. Gurley, Rev. Dr. Laurie and Hon. Mr. Storrs.

A resolution was adopted to erect monuments to the memory of the late Mr. Ashmun, in this country and Liberia. Mr. Storrs of New-York, assured the Society of the efficient support of the Northern and Eastern States, where he said, its purposes had but recently began to attract the attention they deserved.

The Resolution proposed by Mr. CLAY, says the National Intelligencer, was as follows—

Resolved, That the cordial thanks of this Society be presented to our fair countrywomen, who contribute by their countenance, association, and their donations, to the success of the Society.

After availing himself of the occasion to congratulate the President and Board on the auspices under which they had assembled, he adverted to the increased patronage which the benevolent designs of the Society had received during the last year, and particularly to the changed aspect of public opinion in a neighboring State, (he was understood to refer to Virginia,) which held within its bosom some of the best and greatest men of the Republic, and in another (Kentucky) which she felt pride in owning as a daughter. He then passed a compliment, conceived in the happiest language, and delivered with all his grace of elocution, upon "his fair countrywomen," on the ardor

with which they were engaging in the promotion of the cause of the Society. He then noticed the unanimity with which a great majority of the American clergy had entered into the design, the general approbation of the wise and the good throughout our country, and closed with a grateful acknowledgement of the manifest favor of Heaven.--*N. Y. Obs.*

From the Charleston Observer.

DUELLING.

The papers announce a tragic scene that occurred in the vicinity of Augusta on Thursday of last week. The principal actors, were Col. Henry G. Nixon, and Major Thomas Hopkins, both of Kershaw district in this State. They met by agreement with their seconds, to settle an *affair of honour*, which terminated, at the first fire, in the instantaneous death of Nixon. The late Governor Wilson, who acted as the friend of Nixon, in a letter of condolence to the Father of the deceased, relates the following incident, which, while it sufficiently characterizes the sensibility of the writer, exhibits that species of consolation, which can be welcomed only by a revengeful spirit.—"After your Son had received the most deadly and severe wound, he fired his pistol and keeping erect, grasped his other pistol and died in the attitude of manly resistance and determined purpose of character: In life and death, he was noble, brave and magnanimous."

With the causes which led to this fatal rencountre, we are not at all concerned. Like most other duels, it probably originated in some trivial circumstance, that assumed a fictitious magnitude in the light of those false principles of honour, by which reason is dethroned, and duty, interest, peace and happiness are sacrificed forever. The deed is done. The "noble brave and magnanimous Nixon," who in the agonies of death grasped in his clenched fist, the weapon with which he would have sent the spirit of his antagonist howling into the eternal world, was the victim. He has gone, with vengeance in his heart, to meet the frowns of an angry God;—while the survivor, equally "noble brave and magnanimous" enjoys, and may ever enjoy the unenvied and fiend-like satisfaction of having assumed the prerogative of his Maker, in destroying that life which he cannot restore—in shedding that blood which will be a swift witness against him before the throne of retributive justice. To such characters as these, the epithets, *noble, brave* and *magnanimous* are altogether inapplicable. Mere brute courage—and that is all which can be claimed for the most undaunted duellist—has nothing to do with that which is truly noble and brave and magnanimous. It is a prostitution of language, to give to an individual that character, who in defiance of the laws of God and man, adopts such means of vindicating his character, or of revenging an insult. Let things be called by their proper names. By the laws of that God who cannot err, Hopkins is considered a murderer—is held in the same light as a midnight assassin—and were justice to take effect, he would have to expiate his crime by suffering the same penalty. And yet it is highly probable that this murderer will escape unhung—will be caressed in that very community which he has deprived of a member—will be honored for the very deed which should have consigned him to the hangman—and will contribute by his influence and example in hastening others unbidden into the presence of their God.

This language we are well aware, will be considered by many, as too severe for the occasion. But, as we have no knowledge of either of the parties concerned, our motive in using it cannot be attributed to any personal feeling. If our language is severe, the language of those statutes enacted by the Legislature of many of the States in our Union, which denominates the crime of killing a man in a duel, to be murder, is at least equally severe. What the deliberate judgment of the people's representatives has called murder, we, most assuredly, have a right to designate by the same appellation. But the statutes touching this crime, remain as a dead letter, because there is not firmness and virtue enough in the people to enforce them. Or rather there is a false sympathy operating upon the whole community, which shelters the duellist from condign punishment. Many of our great men—our Governors and our Ex-Governors, and those who are sworn to carry the laws into effect, have themselves either killed their man, or have been directly or indirectly concerned in duels. Under such circumstances, the impression of duty must be very strong, if they ever adopt measures for the conviction and execution of one who is only guilty of the crime which they have committed with impunity. But let it be known, by one or two prompt and decided acts, that the survivor on a field of honor was as certain to be apprehended and executed as a highway robber, and duelling would cease. No man would fight if he were sure that, should he survive the contest, his end would be a gibbet.

In passing by unnoticed, such offences as these, our land has contracted a guilt over which it becomes us to mourn. This is not the least of our national offences; and though many may plead that they are individually innocent, do they not in a measure contribute to the crime, by giving their countenance and their suffrages to persons whom they know to have been guilty?

In sentiment, a vast majority of the community are opposed to duelling. No man attempts to defend the practice upon general principles. Yet duellists are under the impression, that their own specific cases require them to adopt this method of vindicating their honor. There may be cases—it is true—in which the laws will not furnish ample redress for grievances sustained. But it is generally a miserable redress that any one gains on a field of honor. On the supposition that he is right and his antagonist wrong, an exchange of shots does not prove the rectitude of his cause. He is as liable to fall as his opponent. And the loss of life may thus be added to the injury already received.

Among all the duellists who have ever lived, can there one be named that received an advantage from thus meeting his antagonist, adequate to the exposure? If so, it would be interesting to learn, under what circumstances he fought—what were his grievances--what the redress--and what the consolation which resulted from it in a dying hour, and what he could plead in his justification at the bar of his God. But such a one, it is believed, their ranks have never contained;--while the world may be challenged to produce an individual truly "noble, brave and magnanimous"—who has ever lost any thing, either as it respects this world or that which is to come, by refusing to meet his antagonist on what is falsely called the field of honour.

THE SPIRIT OF REVIVAL IN ENGLAND.

We published last week some notice of an interesting meeting held in London, and its effects. The following is from an account, in the Evangelical Magazine, of proceedings at an ordination near Birmingham.—*N. Y. Obs.*

After dinner, the ministers assembled, with other Christian friends, heard with great attention and deep interest, from two of their brethren, an account of the revival of religion in America, furnished by an American minister lately on a visit to this country; and who would have been present on that occasion, had not an affecting domestic trial obliged him to leave Birmingham that morning to return to his native land. In the evening the church and congregation assembled again for divine worship, and several Baptist ministers joined in the services. The services of the day are remembered with deep interest. A minister present on that occasion writes thus:—"Since that meeting, I have urged upon the people of my charge the necessity of greater activity; a deeper concern for their neighbors; and have told them how sinful—how unworthy of a professed disciple of Christ—to suffer any to perish around us, without endeavoring, by all Scriptural means, to bring them to Christ. At a second church meeting, I told the members there was one subject which caused me much anxiety, viz to know whether they all felt it to be their duty to promote spirituality of mind among themselves, and to implore the outpouring of the spirit upon the inhabitants of our town. I adverted to the accounts of the American revivals, and informed them that God is a God of order--that he connects the use of Scriptural means with the purposes of his grace. I therefore had resolved, myself, in dependence upon God, to set apart some time every week for prayer for this purpose, and I wished them to do the same. It seemed to meet their approbation.' 'We have a full house, and very great attention to the word of God: five have been admitted to Christian fellowship since that day,' and we have other candidates for admission."

REVIVAL IN PHILADELPHIA.

We are informed by the Rev. Pastor of the First Presbyterian church, in the Northern Liberties of this city, that the Spirit of the Lord has again visited his church, in such manner and measure as he has seldom, if ever, witnessed in the whole course of his ministry. Almost every effort of the saints seems to be blessed as soon as made: while they yet speak their petitions are granted. The first decided and powerful indication of this work of grace appeared on the evening of the 22d ult. after the observance of the fast appointed by the last General Assembly of the Presbyterian church.—On Monday evening last (the evening for the meeting of anxious sinners,) we are informed that more than one hundred presented themselves professing to inquire, earnestly, what they should do to be saved. The doubters in such a matter are invited to "come and see." There is another church or two in the city, who can testify, that God hath not left himself without a witness of his willingness to answer the fastings and prayers of his people. But of these we are not at liberty particularly now to speak.—*Philadelphian.*

A bill has passed the House of Representatives of Ohio, (as well as the Legislature of Georgia,) by which any citizen of that State who shall fight a duel, or send or accept a challenge, is forever disqualified for holding any office under the State authority.

The population of Philadelphia, according to Mr. Hazzard's Register in 1828, was 186,530, viz. in the City 82,780, and in the County 103,750--being an increase since the census of 1820, of 50 033.

The Female Humane Association of Richmond, Va. held a Fair a few days since, and the products of their sales amounted to about $32 000,—nett profits $2,000.

True courage is firm and unassuming: true piety serious and humble.—*Robert Hall.*

MARRIED

On Wednesday evening the 11th inst. by the Rev. Samuel Steel, Mr. William S Caldwell, to Miss Agnes R. Logan.——Also, on the same evening, by the same, Mr. William R. Logan to Miss Mary Ann Caldwell: All of Fayette county, Ky.

——On Thursday last, by the Rev. Jeremiah Vardeman, Mr. Jeremiah Edmington, of Lexington, to Miss Melinda Lawell of Fayette county.

DIED

In Lexington, on yesterday morning, at the house of his son, (Mr. Elijah Warner,) Mr. Nathan Warner, in his 74th year.

A TEACHER WANTED

TO teach a Common English School. Apply to either of the subscribers, about six miles east of Lexington, Fayette county.

ENOCH BRYANT,
GEO. W. CLARK,
CHARLES ROBINSON,
JOHN WALLACE,
J. C. RICHARDSON.

☞ The Subscribers to the contemplated school will meet at the new school-house, on the 23rd of this month, for the purpose of making a choice,—Any person desirous of being employed, will attend at the above mentioned time and place, by 10 o'clock. A. M.

VIEW OF MISSIONS.

(Continued.)

SANDWICH ISLANDS.

Progress of Religion.—The number of those who have become connected with the mission churches, is 56, including many distinguished male and female chiefs. Many others exhibit good evidence of piety. The converts and those generally who have come under the influence of the Gospel, are very steadfast in opposing the vices of their own people and foreign residents. The congregation at Honoruru, is generally about 2,000; at Kairua, between 2,000 and 3,000; at Waiakea, 1,000; at Kaavaroa, 2,000. At many places when no missionary is present, public worship is held, and is conducted by natives. When the missionaries make tours through the populous districts of the Islands they are received very cordially; sometimes 5,000 or more assemble to hear them preach.

Education.—The whole number of pupils in all the schools on the Islands, was estimated in June last, to exceed 26,000. On some Islands, the number of inhabitants will not permit much increase. Many of the schools are taught by natives, superintended and often visited and examined by the missionaries. A school for the purpose of training up teachers has been established at Kairua, which contained 86 scholars The demand for books is every where very great; and the books are not only read, but multitudes of the people have committed large portions of them to memory. The schools are all visited by a committee of natives once in two months, with very beneficial results

Press.—The operations of the press have been considerably limited, since the return of Mr. Loomis, for a want of a printer. Full accounts of the recent publications have not been received. Of one school book, 63,000 copies have been printed since the establisment of the mission. An edition of the Gospel of Luke, of 10,000 copies, was in press at the date of the latest intelligence. Many small Tracts and school books have also been printed since those noticed in the last survey. Mr. Chamberlain recently took with him on a tour, 20,000 copies of such books for sale and distribution. The American Tract Society have printed in the Hawaiian language and given to the Board 65,000 copies of the *Sermon on the Mount*, and other Tracts; and one individual in this country, has added 40,000 copies of two other Tracts in the same language. An edition of 15,000 copies of the Gospels of Matthew, Mark, and John, translated by the missionaries, is now in the press of Mr. Loomis, in this country. The expense of printing Matthew is borne by the American Bible Society. Such arrangements have been made that it is hoped the whole Bible will soon be translated and put into the hands of the natives who are eager to receive it.

CHEROKEES.—Among the Cherokees there are seven churches, embracing 159 members,—and 174 children in the schools. More than 100 of the scholars reside in the mission families, perform various kinds of labor, and are trained up like the children of Christian parents. About 250 have left the school at Brainerd alone, most of them having made considerable advances in knowledge.

The Cherokee Phoenix, a weekly paper, was commenced in February last. Many portions of Scripture, in the alphabet of Guess, have appeared in it. Mr. Worcester is now prosecuting the study of the language for the purpose of preparing school books, portions of Scripture and other religious Tracts for the people.

The following general remark, taken from the nineteenth Report, is worthy of notice.

It is an unexampled fact, that in some places, nearly all the adult population, and in the tribe at large, more than one-half, are actually capable of reading their own language, in their own peculiar character, having learned from small manuscripts, and without ever having become acquainted with any other alphabet, or possessed a single page of a printed book in any language.

CHICKASAWS.—At Monroe station there is a church of 63 members.—The people in the vicinity, of whom there are 300 within ten miles, have been greatly reformed. There are several instances of remarkable piety, and many are exceedingly anxious to hear the Gospel. Much seriousness prevails still. At Martyn there has been of late much serious attention to preaching, and four or five have been hopefully converted There are five schools at different stations, three of which comprise an aggregate of 64 scholars.

CHOCTAWS.—Four Choctaws are now members of the church at Mayhew, and 18 other persons residing in the nation, or in the neighboring white settlements, who have been hopefully converted thro' the influence of the mission. Thirteen have joined the church while employed as laborers at the station. It is hoped that a few Choctaws who have not joined the church are pious. Many of the people manifest an anxiety to hear the Gospel. The prospects of the mission, especially in the North East part of the nation, are thought to be more favorable now, than at any former period.

There are eight schools taught at the mission stations. The whole number of pupils which have attended them during the past year, is more than 170. The average number is 149. Of these, 120 read in the Bible, and about 90 write, and 40 are attending to each of the studies, English composition, geography and arithemetic.

The first year after the station at Mayhew was formed, there were about 20 murders committed within a few miles of it, in consequence of intoxication, and 10 lives were lost from the same cause in 1825.—Within the last two years only one death has occurred, in consequence of intoxication, and that a case of accidental drowning. Severe laws have been made against the introduction of whiskey, and in some parts of the nation are vigorously enforced. Several Chiefs and Captains have been put out of office for misconduct on this subject.

CHEROKEES OF THE ARKANSAS.—The church at Dwight now contains 11 native members in good standing. The whole number received is 16; of whom three have died in the faith. The congregation there generally exceeds 100. At Mulberry from 50 to 100. There is stated preaching once in three or four weeks, at seven other villages; and the congregations vary from 20 to 120. At one of these villages the people have erected a meeting-house, and there is not a family in which there is not some one who is hopefully pious. All these preaching places have been established at the solicitation of the Cherokees; and more requests of this kind are made than can be complied with.

The boarding school at Dwight contains 60 scholars, and many applications for admission to it are declined. Many of the scholars have made uncommon proficiency. At Mulberry more than 30 scholars attend daily, all boarded by their friends. The latter station was formed at the repeated solicitations of the Cherokees, who erected the school house and the teacher's house themselves, and furnish the provisions for his family.

OSAGES.—No Osages have been received into the churches, nor have any given satisfactory evidence of piety. The wandering habits of the people, their utter ignorance of all the arts of life, their poverty and moral debasement, and the want of competent interpreters have hitherto rendered the communication of divine truth to them intelligibly very difficult. There are two boarding-schools, to which 161 children have been admitted. The one at Union now contains 35 scholars, and that at Harmony, 39. Most who have left the schools, were compelled to do so by their friends. Many of them had learned to read the Testament, and perform various kinds of useful labor. The children while in school make good progress.

MAUMEE INDIANS IN OHIO.—More than 40 scholars have enjoyed the advantages of this school, of whom seven have become hopefully pious; and several of them sustain a character for industry and enterprise.—Hiram Thirbault and a brother have worked the last year, faithfully and without compensation, on the mission farm. Some others have given their services to the family. The school now contains 22 scholars, with the prospect of enlargement.

MACKINAW.—This mission is not designed specially for any one tribe of Indians. The number of scholars in the schools, including those who live in the village of Mackinaw, is 157: of the boarding scholars, 125. These scholars have been collected from a great variety of places about lakes Huron, Michigan and Superior, and some of them from near Hudson's Bay and the Rocky Mountains. They are bound by legal indentures to the mission, with the sanction of the civil authorities of the place, to be at the direction of the mission family, to continue in the school, and to learn agriculture and the mechanic arts, for a specified number of years.—Their progress is very encouraging. Eight or ten of them have become hopefully pious.

TUSCARORAS AND SENECAS.—The church at Tuscarora consists of 14 native members; at Seneca, of 49; at Cattaraugus, of 23; in all, 86.—There has been a great increase of attention to religion within the last two years; within which time the church at Cattaraugus has been formed, and that at Seneca much enlarged. The congregation at the latter place is about 200; at the former about 100. A meeting-house has been built, or is building, at the expense of the Indians, at each of the three stations.

The school at Tuscarora contains about 25 scholars; the Sabbath School, 30; most of whom can read in the Testament. At Seneca, 104 scholars have been in the school, whose average attendance has been two years. The present number is 70, most of whom are boarded in the mission family. There is also a flourishing Sabbath School for the children, and one for the adults, who are taught to read their own language, in translations prepared by the missionaries. The school at Cattaraugus contains about 30 scholars, who board at the station, at the expense of their parents. The

Indians have erected a building for a school house and boarding house for the children. Contributions to a considerable amount are made among the Senecas to aid the mission.

GENERAL REMARK.

Mr. Kingsbury, who has been personally and practically acquainted with the missions of the Board among the Indians from their commencement, says: From all my observations of late, among Indians of different tribes, I am impressed with the idea, that there never has been a time since missions were established among them, when the Indians were so generally disposed to receive the instructions and assistance of missionaries as at present, and when there was so fair a prospect that missionary labors among them would be blessed, as the means of permanent good. I would add, however, that if the Christian public are resolved, by the blessing of God, to extend the influence of the Gospel, and civilization over the heathen tribes of our land, they must calculate that it will cost a great deal of money, and they must be willing to wait long for the result.

EFFECTS OF MISSIONS.

In those countries where our missions have gained a marked ascendancy, there is scarcely one spot, however much secluded, impervious to their all pervading light and heat. Even while they are grossly misrepresented and spoken against, they are checking the undue exercise of power; raising the standard of morals; literally proclaiming liberty to the captives, and opening the prison doors to those that are bound; diffusing the light of science and literature; undermining the false systems of religion against which they have to contend; multiplying those charitable institutions which have for their object the relief of suffering humanity; vanquishing infidelity by the most direct and powerful of all arguments, by living exhibitions of the truth of Christianity; changing the face of our colonies, and accelerating the approach of that moral revolution which will sooner or later usher in the kingdoms of the world, as the kingdom of our Lord and his Christ.—*Dr. Philip.*

From the New-York Observer.

AMERICAN BIBLE SOCIETY.

The receipts of the American Bible Society during the months of November and December, 1828, amounted to $11,909 30—$9,072 90 being for books.

EXTRACTS OP CORRESPONDENCE, &c.

Sunday School Testaments.—**The American Bible Society published, in the course of the last year, a small Testament for the use of Sunday Schools. This little book is neatly bound, and capable of enduring much service. The price of it is only twelve cents, or twelve dollars a hundred. Some Societies have procured and circulated great quantities of these books among children, giving, in a few instances, one to every Sunday scholar. It is earnestly hoped, that as soon as every family in any County or State is favored with a Bible, the next measure will be to furnish every Sabbath School child with one of these Testaments. This done, we may soon expect a race of men *mighty in the Scripture.***

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From the Report of the Tuscumbia Auxiliary Bible Society of Alabama.

In 1826, it will be recollected, the Society appointed a Committee to visit and supply every destitute family in this town with a copy of the Sacred Scriptures. This duty they have performed to the entire satisfaction of the Society. But there still remains a mighty work for us to accomplish.

The County of Franklin, by the late census, contained a population of 5,274 souls; while, by the return of Mr. Smith, [the collector of taxes,] there were but 603 Bibles and Testaments reported by the taxable members of our community. This is truly alarming; *only* 603 Bibles and Testaments scattered through a population of 5,274 immortal beings, our fellow-heirs of eternity!

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From the Eleventh Annual Report of the Franklin Bible Society, presented at a meeting in Greenfield, Mass. October 7, 1828.

It will be recollected that the Society, at their last anniversary, in concurrence with the spirit of the times, voted to ascertain and supply the destitute with the Scriptures within one year. The execution of this benevolent enterprise was committed to the hands of the Directors, without any very definite view of its magnitude, or of the resources necessary to accomplish it. In December last, operations were commenced, and Mr. Daniel C. Blood, was employed to go through the County and explore its wants in relation to the Sacred Scriptures.

Whole number of towns explored, including Erving's Grant, 26; number of readers returned, 20,233; Bibles returned, 7,801; Testaments do. 4,763; Bibles wanted for pay, 362; Testaments do. 147; Bibles wanted gratis, 596; Testaments do. 175; families reported destitute, 589.

Upon a fair calculation, as many as 3,500 of our County population were previous to the present operations, deprived of access to the whole revealed will of God. These, we are happy to saw, are now supplied.

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Eleventh annual meeting of the Lexington Bible Society, Virginia.

We have now the satisfaction to announce, that every destitute family in Rockbridge has been sought out and supplied with a copy of that holy book, which is able to make them wise unto salvation, with the exception of one or two families, the heads of whom strangely refused to receive a Bible into their houses on any consideration whatever.

On the whole 358 destitute families, and individuals not residing in families, were found.

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PROGRESS OF THE AMERICAN BIBLE SOCIETY.—During the first year of the Society there were issued from its Depository, Bibles and Testaments, 6,410

During the second year	17,594
" Third year	31,118
" Fourth year	41,513
" Fifth year	43,246
" Sixth year	53,470
" Seventh year	54,805
" Eighth year	60,439
" Ninth year	63,851
" Tenth year	67,134
" Eleventh year	76,734
" Twelfth year,	134,607
" The issues of the thirteenth year, during the first eight months, are	146,000

Making in all, since the organization of the Society, not far from 700,000 copies.

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DESTITUTE FAMILIES.—There are several reasons for entering at once on this work of supplying the destitute with Bibles.

The first is, because the number of destitute is much greater, in every part of the country, than is generally believed. Monroe County, the first explored, was found to contain 1,200 families without the Bible,—St. Lawrence had 716, Alleghany 1,000, Franklin County, in Old Massachusetts, 589, several Counties in Maine nearly 1,000 each, the State of New Jersey 7,000, Long Island 1,002. In all these cases the number was much greater than was supposed by any individual. Many, many Counties in the land, no doubt, have *still* their *six, eight,* and *ten* hundred destitute families!!

The second reason is, that almost every family which is living without a Bible, is neglecting all other means of grace, and fast ripening to ruin in this life and the life to come. By visting such families faithfully, and leaving them a Bible, there is hope that in many cases it will prove a savor of life, and lead to the use of other means of grace.

The third reason is, that we ought to finish the supply of our own people, so that we may begin in earnest to spread the Bible abroad in foreign lands.

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OPENING PROSPECTS ABROAD.—When the American Bible Society was formed in 1816, little comparatively could be done in circulating the Scripture abroad. The ground was not prepared to receive the good seed.

Now, Spanish America, with its seven republics, is opened by the revolution, and the Bible is admitted into every part. Greece too, at the time mentioned, was unprepared for the Bible. Now the, demand for this book is such, that the American Bible Society has recently been constrained to appropriate two thousand dollars towards its circulation in that oppressed country.

In Ceylon too, were missionaries went a few years since from this land, the Bible is now solicited: nearly four thousand children are connected with the mission schools, and ought at once to be furnished with the Scriptures.

At the Sandwich Islands, where Heathenism reigned at the time the American Bible Society was formed, there are already twenty thousand persons who can read the Scriptures, and are asking for them. The Society is now printing fifteen thousand copies of the Gospel by Matthew for that interesting people. This demand from abroad will increase every year, and we ought speedily to supply our own people, and be prepared to spread the Bible abroad, until all nations shall read in their own tongue the wonderful works of God.

PERSONAL SACRIFICES DEMANDED.

It is not given us to communicate important advantages to others without more or less of personal sacrifice on our own part. It is well that our guineas swell the sum total of contributions to a charitable institution,—this aids the work of other men; our own time, our own labor, our own talants must be given, before we can call it a work of ours. Is it not merely the benevolent heart, the liberal hand, that constitute the benefactor of humanity,—patience and temper, perseverance and discretion, the unfaltering purpose, the accommodating spirit, the powers of the mind, and the virtues of the heart, all must be blended together in harmonious union, and crowned with the blessing of God, to insure success.—*Rev. C. Mayo.*

Poetry.

For the Western Luminary.

Mr. Skillman,

I send you a Hymn, composed by the Rev. *Wm. W. Martin*, of Indiana; which is requested by one of your subscribers to be inserted in your next week's Luminary.

—

A HYMN

Made and sung at the close of a Sermon, on John viii. 36.

The Son of God ye sinners see;
He now begins to plead;
And if the Son shall make you free,
Ye shall be free indeed.

Although the law against you be,
And justice dooms you dead;
Yet if the Son shall make you free,
Ye shall be free indeed.

Though sin and hell should both agree,
Pursuing you with speed;
Still if the Son shall make you free,
Ye shall be free indeed.

In vain you strive the grave to flee;
Worms on your flesh will feed;
But if the Son shall make you free,
Ye shall be free indeed.

Sinners to Jesus, quickly flee,
And for salvation plead;
For God the Son can make you free,
Can make you free indeed.

Come sit and weep beneath the tree,
And see the Saviour bleed;
For there the Son makes sinners free,
And they are free indeed.

In death, Lord I will come to thee,
My help in time of need;
My Saviour God then set me free,
O make me free indeed.

When from thy face the heavens shall flee,
And judgment shall proceed;
Thou Son and Saviour make me free,
Forever free indeed.

PHILOAMICUS.

SOUTH HADLEY CANAL.

The Rev. J. F. Griswold has communicated to the Boston Recorder an account of the revival of religion on the South Hadley Canal. The following is the substance of his letter—

N. Y. Obs.

"I came to this place on the 29th of June. It was then a time of general stupidity. The first indications of special seriousness were about five weeks from the time of my arrival. On the 5th week, in my visits, I found three individuals impressed with a sense of the importance of religion. On Saturday evening of the same week, I appointed a meeting of inquiry. Eleven or twelve were present whose minds seemed to be seriously affected. On the Sabbath following, the assembly appeared solemn, though it was not known generally, that there was any special seriousness. The day of peculiar visitation, when the spirit seemed to come like a *mighty rushing wind*, was the succeeding Tuesday. On this day, in a paper-mill which afforded employment for thirty-three individuals, the workmen assembled to engage in their occupations as usual. It was observed, that the hands appeared unusually serious. Between 8 and 9 o'clock in the morning, one of the girls became so deeply impressed with a sense of the importance of religion, as to request of a pious individual that divine mercy might be supplicated in her behalf. Her request was granted. This caused the feelings of others to be more fully disclosed, and the excitement soon became general; so much so, that the business of the mill, was suspended for a time. The hands repaired to a dwelling house for prayer. On returning to the mill, it was found that *one* individual was rejoicing in God her Saviour. This served to render still more deep the impressions of others; and to cause the throne of grace to be addressed with a greater degree of importunity. In about two hours from the hopeful conversion of the first, there were 13 expressing a hope of having obtained mercy through the merits of the Saviour. During that week in this village, among a population of less than 250, there were 30 hopeful conversions. In one fortnight, about 60. Among the 33 hands employed in the paper mill, only *four* individuals were left without hope. The work continued to advance till the number of hopeful conversions in a population of about 300, became 77."

DISTRICT OF COLUMBIA.

Extract of a letter from a gentleman in Washington to a friend in Boston — "The loving kindness of God has been richly manifested to his church here since October last. The work of grace commenced at a "four days' meeting" in Alexandria. A number of Mr. Post's people attended, and brought the revival spirit home with them. A work of grace commenced with us, which has been attended with the happiest results. Nearly a hundred were gathered in the Rev. Mr. Walton's church, Alexandria, and fifty in the Rev. Mr. Post's. The work still goes on, but appears to have been transferred to the Rev. Mr. Danforth's church. This is a new Presbyterian church lately formed by a minority that withdrew from the 2d Presbyterian church. Rev. Mr Baker, former pastor, has gone to Savannah, and the Rev. Mr. Campbell was elected in his place. The choice did not please some, and they withdrew and called the Rev. Mr. Danforth. Thus the Lord brings good out of apparent evil. Rev. Mr. D. is very popular, and his friends are building him a new church. When this, and another the friends of Mr. Campbell are about building for him, are completed, we shall have twenty churches of all denominations in Washington. Our population is about twenty thousand. I presume there is no place in our country better supplied with the means of grace than our national metropolis; and none to be found more unworthy."—*Boston Recorder.*

SHELBY
FEMALE ACADEMY.

THE Spring Session of the *Shelby Female Academy*, will commence on the 1st Monday in March.

JOHN WARD, *Principal.*

Lex. Feb. 17, 1829.

LA FAYETTE
SEMINARY,
AND
Young Ladies' Boarding School;
LEXINGTON, KENTUCKY

Superintendants and Principals.
Rev. ORRAMEL S. HINCKLEY, A.M.
Mrs. ABBY T. G. HINCKLEY.

Assistant Teachers.
Mrs. JANE RATEL, *Teacher of Music.*
Miss ELIZA T. THOMAS,
Miss MARY ANN RICE.

THE laudable and increasing attention, paid to female education in this part of the country, augurs well for the improvement of society. It demands the best talents for the instruction of young ladies. Encouraged by these facts to expect that the best qualifications for teaching and the most faithful and assiduous attention to the business would not fail to receive the liberal patronage of an intelligent public, we have taken the charge of this institution. In order to invite and secure the public confidence and approbation, we are determined to spare no pains to render the course of instruction, in all the departments, thorough and complete. The good sense and practical habits of parents in this country lead them to prefer for their daughters a *solid* to a showy and superficial education. Particular attention will be paid to the elementary and fundamental branches. The motto *utile cum dulci* is however as appropriate for the education of a young lady as for the art of poetry. The useful and the ornamental should be duly combined — While special regard is given to the solid branches, every facility will be afforded to the young ladies to acquire the accomplishments of the ornamental. We are aware of the anxiety which parents feel for their daughters while abroad at school, and trust we appreciate such feelings as we ought.— To all, who entrust their children to our care, we cannot do less than to assure them that the most watchful and parental guardianship will be exercised over their conduct, character, morals, and manners; and that unremitted attention will be paid to the preservation of their health and to their improvement in their studies. To parents and guardians at a distance, who may send pupils to our academy, we would suggest the advantage of placing them in our family. Those who board with us will have many advantages that others cannot enjoy. It will be an object with us to have their time out of school usefully employed. One hour or more we spend with them every day in reading or having them read the standard works in prose and poetry. By this regulation they escape many evils, that result from want of employment, acquire a taste for reading, and form an acquaintance with the best authors in the English language. During the present session, the young ladies in our family have read the poetical works of Cowper, Thompson, Milton, Young, Goldsmith, Gray and Campbell, and Addison's Spectator, and several other works. To those, who wish to attend to the ornamental branches, it would be peculiarly advantageous to board with the teachers.

The moral and religious instruction of the scholars will be scrupulously attended to; and extravagance in dress and every kind of expense will be carefully restrained.

The healthfulness, pleasant situation, and intelligent and refined society of Lexington, give to the advantages of our school additional inducements for young ladies to resort here for their education

The following are the branches taught and the terms of tuition in this seminary.

ENGLISH BRANCHES.

Common.—Reading, Speling, Writing, Defining, Arithmetic, Geography, Grammar, and Letter-Writing.

Higher.—Rhetoric, Composition, History, Chronology, Logick; Moral, Intellectual, and Natural Philosophy; Geometry, Algebra, Chemistry, Astronomy, Use of Globes, Botany.

LANGUAGES.

French and Latin.

ORNAMENTAL BRANCHES.

Drawing and Painting in India Ink, Crayons, Lakes, and Body Colours; Projecting, Drawing, and Painting of Maps; Fine Needle work, and Working of Lace; and Music.

Lectures oral and written on the different branches of education will be delivered weekly by the Principal.

TERMS OF TUITION.

Common English Branches, per quarter,	$8 00
The same, with the higher branches,	10 00
Languages, each,	10 00
Drawing and Painting,	8 00
Drawing Maps,	4 00
Fine Needle Work,	4 00
Working of Lace,	6 00
Music,	10 00
Preparatory Department for Misses under ten years of age,	5 00

The tuition for one quarter must be paid on entrance, and all remaining charges at the close of each session.— There are in a year two sessions, each including two quarters. one from the first Monday in September to the first Monday in February, the other from the first Monday in March to the first Monday in August—two vacations of four weeks each intervening between them.

Boarding $55 a session, one half to be paid in advance, or $130 a year including vacations.

Lexington, January 1, 1829.

REFERENCES.

Rev. Alva Woods, D. D. *President of Transylvania University.*
Rev. James Blythe, D. D.
Rev. George T. Chapman, D. D.
Rev. Nathan H. Hall,
Rev. David Nelson, *Danville.*
Timothy Flint, *Editor of the Western Review, Cincinnati, Ohio.*
Hon. Jacob Peck, *Tennessee.*
Hon. Henry H. Gurley, *Baton-Rouge, Louisiana.*
Dr. Wm. Henderson, *St. Louis, Missouri.*

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles, *printed at New-York*, which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New-York prices.* Application must be made to LUTHER STEPHENS, (Lexington) the Society's Treasurer.